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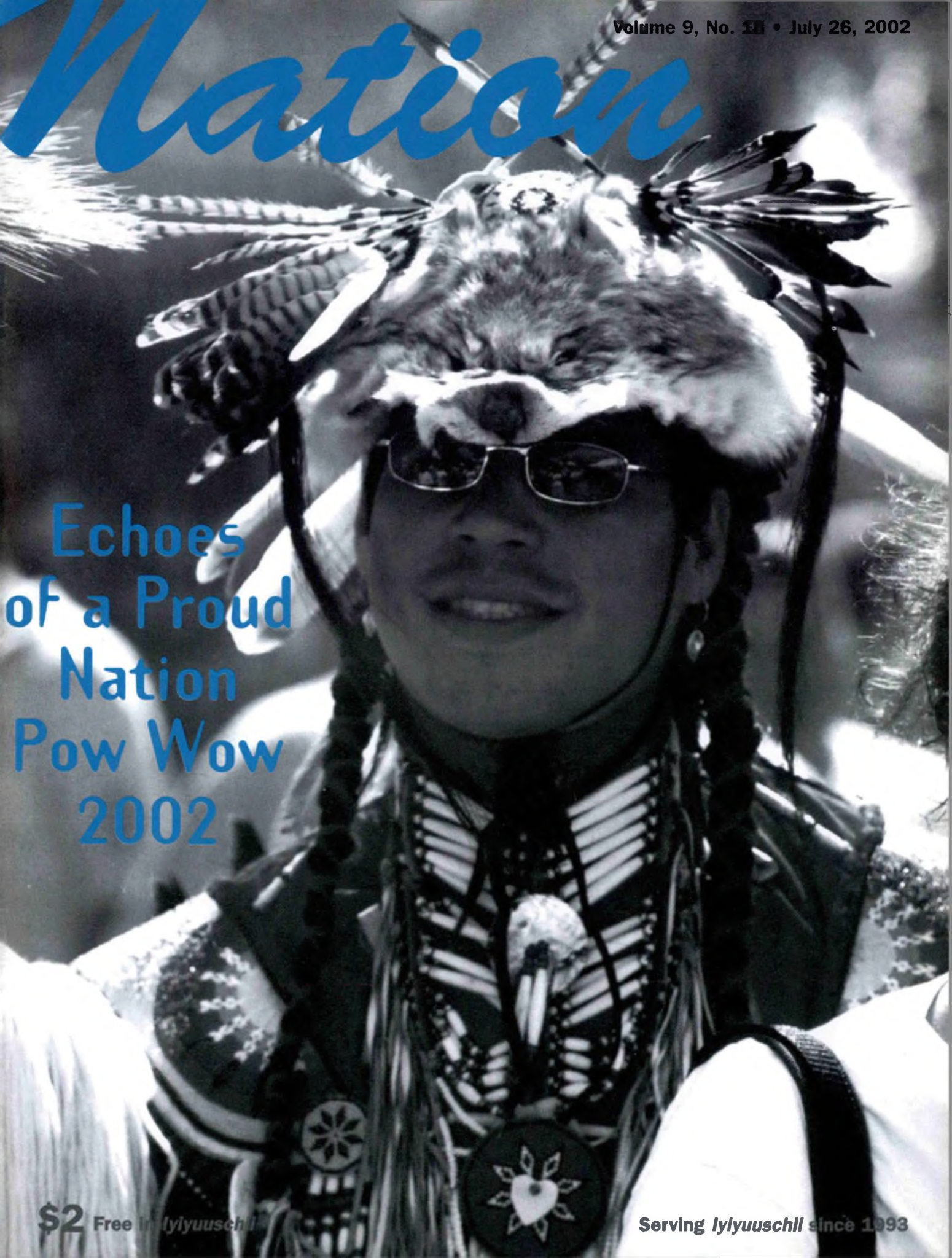
Nation



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A Canadian Heritage Moment

We all know that Indian Affairs Minister Robert Nault and his Governance Act has been a topic of much discussion among the AFN chiefs. And deservedly so: without consultation with the chiefs it is just another piece of colonialism. National Grand Chief Matthew Coon Come is right to speak out against this piece of legislation. It is the imposing of the will of one people against another, something that falls into the realm of genocide according to the United Nations definition. But that definition doesn't apply to Canada, of course, as Ottawa has changed the definition here to allow such practices.

One can only hope that the chiefs will address another piece of colonialism at its worst — the B.C. referendum on treaty negotiations.

You can see it for yourself by going to: http://www.elections.bc.ca/referendum/finalresults.pdf

If you link to this file, you will find, as expected, that of the 700,000 people who voted in the referendum (only just over a third of those eligible returned their mail-in ballots), about 95 per cent followed the government's biased positions against Aboriginal rights in B.C.. The results are broken down into district and even the final question of phasing out Native tax exempt status is answered against the natives. It marks a low point in B.C. -Aboriginal relations. One must realize that the provincial government never had the power to affect any of the changes. But it says in accordance with the referendum act that all results 50 per cent or higher are binding on the provincial government.

However, the court cases are continuing regardless of Victoria's antics, and the question of legitimacy remains – it is the federal government and not the provincial government that has the power to constitutionally define Indian policy. Also, section 35 of the Constitution Act, 1982, freezes and entrenches all Aboriginal or Treaty Rights that exist as of the date April 1982. So it would be hard for a mail-in referendum to somehow disenfranchise B.C. Natives of their constitutionally protected rights. The tax free exempt status and any other claims that can be seen to have existed in part or whole at the point of the Constitution define something much larger than the B.C. Government. As for the government itself, it has had the lack of foresight to see this before spending millions of dollars on this referendum.

Enjoy reading the questions, results and such, of the B.C. referendum. Although bleak, please remember the real questions are: 1. the legitimacy of process; 2. the legitimacy of questions as they were biased to attain certain answers; 3. the unreturned ballots – were they a boycott or protest by B.C. voters?; 4. merit of exercise (authority of province to unilaterally make changes to Indian policy in light of Constitution and the fact Native rights and treaties are federal jurisdiction); and lastly, 5. Does it compromise good faith in the B.C. Treaty Process as the negotiators will be going in with an agenda of extinguishment?

Please check out the website and educate yourself accordingly.

By Will Nicholls

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ON THE COVER

Modern Traditional Dancer
Photographer: Will Nicholls
***Cover Design:* Mona Laviolette**

Rez notes

BONNY ORR

LIKE A ROLLING STONE OVER ELVIS

I thought that I had gone back in time to when people shook to the rocking beat of the Rolling Stones when my good friends the Chisasibi Rockers arrived in Whapmagoostui to perform at the famous Social Club. As young heads turned with a quizzical look on their post-pubescent peach-fuzzed faces and questioning eyebrows, other rock heads nodded knowingly to familiar beats that throbbed throughout the sixties and seventies.

Yup, I was yanked back in time to the days when the raw sound that broke eardrums reverberated throughout ramshackled dancehalls and echoed out into the short summer nights. Driven by amateurish enthusiasm and bell-bottomed fans, the songs I grew up with were belted out by a band that is nearly three decades in the making and tied together by a bond only musicians can make and understand.

The familiar tones of Oliver, Dale, Ernie and Gilles made me feel that I was listening to Mick and Keith for nearly the whole night, as one number from "Under My Thumb" to "Brown Sugar" rolled effortlessly from the amazing fret magic and feverish finger-works of Dale and Oliver. Ernie's bass had it all down pat and Gilles' percussion was right on the beat when the third hour rolled by and closing time neared. The constant accolade the band received from inebriated and sober fans alike sounded like it was the end of a major tour, but it was to be repeated the next night. Much to my chagrin, I was unable to attend due to the constant ringing of bells in my inner ear that resounded throughout the remainder of the weekend. Thanks guys, for that unexpected trip to the ear specialist (not!).

After a short discussion with a critic friend of mine, we decided that small talk during the show was next to impossible as we laughed knowingly to jokes that we never heard and just rocked on to the music of our adolescent memories.

Speaking of music from the sixties and seventies, I just so happened to attend another live show, which was brought on by George "Elvis" Trapper from Pikogan. I don't know just what the hell he uses on his face to keep his looks from deteriorating over time, but I'm sure that he could get rich from selling his cosmetic secrets to the "Oil of old age" people. George had managed to keep more than his looks, though, when he brought back and re-introduced the magic of Elvis to a small crowd during the 10th annual traditional gathering in Whapmagoostui.

"Brown Sugar, my derrierre, that's Caribou crap on my blue swede shoes"- A Sonny Orr quote.

While swooning women of all ages (who secretly ached to know George better) swayed to his crooning of "Only Fools Fall in Love," "Elvis" sang the song in Cree. Me and my counterpart and semi-evil Reznotes twin Ndiamon, jointly agreed that George had all the right moves and that if anyone ever saw him at a supermarket, they could make it on the front page of any trash tabloid to brazenly declare that the death of Elvis was conjured up to confuse the masses and drive up the value of Graceland. Amazingly, he never left the building since the show was held outdoors.

Other musicians such as Wapistan (Lawrence Martin) and Vern Cheechoo sang old and new favorites and now have a new album that they compiled together. I bought their album and have yet to hear it, but overall, I enjoyed their songs. One day, when I get my golden voice back I'll record my music and words and in the far distant future, my songs will probably be sung to youngsters before bedtime.

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Governance Act Dominates AFN Conference

It is Thursday, and Chief Art Manuel is going home.

He has just attended the Assembly of First Nations in Kahnawake, where an already tenuous relationship between Canada's aboriginal people and the federal government was shaken to its very foundations.

First was AFN National Chief Matthew Coon Come's call for Indian Affairs Minister Robert Nault to resign.

Then the proposal of building a "war chest" to help fund future political and legal battles.

Hanging in the air all the while was the possibility of a potential court challenge to the federal government's First Nations Governance Act. Despite being legislated as a means of overhauling the 126-year-old Indian, Chief Manuel left Kahnawake accompanied by one certainty: the First Nations Governance Act has to be stopped.

"The FNGA is not going to help our people," he said after the third and final day. "Our people are already subject to beaurocracy. To a certain extent, Canadian bands have taken over programs and services with the illusion that we could change them and make them more functional for our people. In the final analysis, what has happened is we have greater government control.

"the FNGA is just trying to legislate that."

The bill in question would force native leaders to open up their finances to the government, and potentially face disciplinary action by band members.

Chief Manuel of the Shuswap Nation in Neskonlith (British Colombia) was among the 200 chiefs with voting power at the meeting. His opposition to Nault is thinly veiled at best, but so is his concern for the need of greater unity between First Nation communities.

"The chiefs need to be more assertive; I think more political action needs to be taken, and more community action needs to be taken."

So where is the silver lining? The moment of inspiration when compromise is finally reached? Former Finance Minister Paul Martin received a standing ovation for his proclaimed commitment to self-governance for First Nations, but rhetoric must eventually give way to reality.

"I think he said a lot of nice things, but in the back of my mind I think that he was in the cabinet when legislative packages were introduced. It's obvious he's campaigning."

For now, everyone is waiting for the other shoe to drop. A $6 million legal fund (based upon a $10,000 donation from every band across Canada) would certainly make life difficult for Capitol Hill, though no closer to a future resolution.

by Chris Parè

The Second Class Citizens of the Governance Act

-Chris Parè-

There was little room for consensus last week when the Assembly of First Nations convened in Kahnawake.

AFN National Chief Matthew Coon Come wasted no time in lambasting the recently tabled First Nations Governance Act, claiming it ignores the priorities of First Nations, such as poverty and unemployment.

Michelle Audette is likely to agree. As an aboriginal woman in Canada, however, her battle is taking place on two fronts.

Michelle is a member of Quebec Native Women. The group was originally founded in 1974 to denounce the inherent sexual discrimination of the former Indian Act. In 1985 the group decided to focus its energies more on family violence within the community – a shift marked by Statistics Canada research which revealed over 80 percent of the women in the Aboriginal community were affected by it.

"We're also focusing on judicial issues to ensure that women are included in the justice system at every level," she added.

Almost 20 years later, she feels little has changed apart from plain old semantics.

"Last spring [federal Indian Affairs Minister Robert Nault] told us that it would be impossible to include women's issues because it was too hard and that it would take too much time," she said.

Later that year in July they took their grievances to the AFN, and left with mixed results.

"We told them that the minister was rejecting our claims, and we're looking to improve our situation…They didn't really say yes or no to what we proposed, but the standing ovation we received after speaking was like consensus; that they would include us in any process. Not only Native women, but any movement that exists across Canada."

Despite the Native community's increasingly volatile relationship with Ottawa, Michelle feels that there has been significant progress within her community. Nowhere is this more apparent than in the Assembly's decision to adopt a strategy denouncing the Governance Act – with women's interests firmly in place.

Conseil Cri de la santé et des services sociaux de la Baie James
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Even in prison, we need to be heard

Greetings to all, my name is Christopher Stephen, I am a Cree from Waskaganish. I am a Cree prisoner doing time in Amos. I am detained for the crimes that I have committed. For the past year, I have been in and out of prison. I want to address some issues, I know us the Crees who are doing time in prison, we are going through a lot. I know, we have hurt a lot of people in their lives, and now it's time to seek out help to our own Cree people. We are all kinds in prison; such as family violence, domestic violence, cop beaters, child molesters, and so on. I myself hurt the people who were supposed to love and to care for me and it hurts me so much, for hurting them. Sometimes, I don't know what to think and it hurts a lot inside. I have thought about suicide. But suicide is not the answer. Instead, I reached to my people in the Waskaganish Wellness Society. I have a counselor I can talk to over the phone. She has been helping me a lot and I know, she is doing as best as she can, for which I am very grateful. The Waskaganish Wellness Society has helped me a lot, even since, coming to prison I have been going through a lot. I have been neglected and rejected by both my parents and family, they don't want nothing to do with me and I lost the people that were close to me, all due to my drinking and drugging. When I drank I become a mean and a violent man and I hate this person in me and I want to change. Nobody could change me but me and I know I could do it.

Us the Crees who are detained in the prison system, our spirits have been broken, our hearts have been shattered, our souls have been weak, our minds have been poisoned. Only you can speak from your experiences and you can learn a lot from other people's experiences. I have applied to a treatment program in Oka, and I was accepted into their program and my two lawyers were supporting me and all, and even the crown attorney was going to release me to go to Oka for my therapy. My NNADAP worker didn't approve my travel to go, all because I needed to have four (4) sessions. Because the 4 sessions has to be done before I could go to a therapy, or any therapy. Cree Health Board has established this new policy. I think this policy is ridiculous. Then again, I have tried to call them collect and they said that they don't accept collect calls and what kind of Health Board is that? I felt angry and rejected by our own Cree Health Board, I couldn't believe them. What about us? The people who are detained in prison who want to seek help from Cree Health Board. I think the Cree Health Board should look at the Cree prisoners and that they should upgrade their system, and being more supportive to the Cree prisoners. And I think us the Cree Nation should hold more conferences about "healing" and "recovery." I had this idea once, we as Cree Nation, should join a conference with our elders. To be able to sit down and share with our elders. And to talk about our differences and our struggles. I shared this idea with others among Cree youth, and they have totally agreed with the idea and were supportive to the idea all the way. Now we must stand as Cree nation, we must come together and start to heal our nation. We are powerful people as a Cree nation from Northern Quebec. I ask you people out there to hear our cry and our pain. We must acknowledge one another and reach out to one another. I think it's time we come together as a real Cree nation.

If you want to give your support, please don't hesitate to write to me, I would like to hear from you and I will write back to you, as soon as possible. And thank you for reading my letter in the Nation and take good care of yours and I will leave you saying God Bless You!

Please write to me at: Christopher Stephen 851, 3e rue ouest Amos Detention Center Amos, QC J9T 2T4 Tel: 819-444-5222 Fax: 819-444-5298

U.S. begins to repatriate Native artifacts...

The Democrat and Chronicle newspaper of Rochester, New York, reports on the bittersweet story of preserved wampum belts in the U.S. National Museum of the American Indian, part of the Smithsonian Institution.

The paper recounts the experience of Rick Hill, who as a young Native activist in the early 1970s, wanted to photograph the Iroquois wampum belts at the Heye Museum in New York City. He was told that he couldn't see the precious objects that came from his own people unless he paid for the armed guards that would accompany him.

Years later the Heye Museum became part of the Museum of the American Indian. And Hill became the top curator there, with access to all of its huge collection. He decided he wouldn't look at the wampum belts until he could view them as they were intended: in a ceremony inside an Iroquois longhouse.

Hill finally saw the belts last fall in the Onondaga longhouse, south of Syracuse, N.Y. But most of the elders he had hoped would explain the belts and their ceremonies had died.

While museums took these objects into their storehouses and displays to preserve them, keeping them away from the people who understand their significance "almost guarantees they will be lost," Hill said.

Hill, a Tuscarora, now is head of the Haudenosaunee Standing Committee on Burial Rules and Regulation. His job is to represent the Iroquois in negotiating with museums, universities and other institutions which are required to comply with a federal U.S. law on returning human remains and artifacts to Native nations.

The law has caused hundreds of skeletal remains and thousands of burial objects to be returned to the Iroquois in the Rochester area. Museums and Native American nations are negotiating over countless numbers of other remains, burial objects and sacred or culturally significant items.

The museum world has struggled with this issue, said Kate Bennett, president of the Rochester Museum & Science Center. "Many of the early archaeologists felt they were working quite closely with the Native community," she said.

But she wondered why it didn't occur to them that excavating Native American graves might be as objectionable to the descendants of those people as it would be to the people whose ancestors are buried in white cemeteries.

Bennett said that while museum staff has felt a sense of loss when turning over large collections of remains and objects, some good has come of the process. Museum exhibits on Native Americans now rely much more on input from Native Americans.

Although the federal repatriation law — the Native American Grave Protection Act — went into effect in 1990, many museums have just started to return objects.

...While Britain clings to stolen cultural booty

While the United States may have seen the light regarding Native cultural artifacts, Britain is refusing to lift its head out of the Victorian mud. The venerable British Museum in London says it will not part with a 19th century Kwakwaka'wakw mask that natives on Vancouver Island want returned to its rightful home.

Writing in the Victoria Times-Colonist, Jack Knox suggests that perhaps the Kwakwaka'wakw people should go over to England and swipe the Crown Jewels. That would give them something to swap for the mask, Knox writes.

Not that the 19th century ceremonial mask means that much to the Brits. After all, they've got it stuck in the basement somewhere, down with the canning jars and camping supplies.

But they do care about the Elgin Marbles, and the Ethiopian Ark of the Covenant carvings, and all the other bits and friezes whose return is now being demanded by their homelands. If the British Museum gave the mask back, it would have to give a lot of stuff back.

And that would run counter to the museum's mission of displaying the wonder of the world's cultures to the millions of people who pass through its doors each year.

So the museum remains the last holdout, the only institution on Earth to flat out refuse to return to the Kwakwaka'wakw one of the objects reluctantly surrendered under Canada's notorious anti-potlatch law.

It's a story that goes back to the 1880s, when Ottawa was intent on assimilating Indians into white society. It saw the potlatch, with its pageantry and rituals handed down from generation to generation, as integral to native culture — and therefore a pothole on the road to progress — so banned the ceremony.

In 1921, a Kwakwaka'wakw man named Dan Cranmer held a potlatch on Village Island, way off between the mainland coast and northeastern Vancouver Island, far — he thought — from the prying eyes of the Indian agent and the police. But 45 people got busted and were charged with such crimes as dancing and receiving gifts. About half of them did two to three months at Oakalla prison. Twenty-two others had their sentences suspended — on the condition that their entire tribes turn over their potlatch paraphernalia, which they did.

The masks, whistles, rattles and other confiscated goods were eventually scattered all over the place. Many pieces landed in the Royal Ontario Museum in Toronto and what is now the Canadian Museum of Civilization in Ottawa. Some objects made their way to the University of B.C. George Heye of New York bought 33 items, which wound up in the National Museum of the American Indian.

But after the potlatch law fell off the books in 1951, the Kwakwaka'wakw began campaigning for the return of their treasures. Gradually, the artifacts began to trickle home. In the 1970s, the National Museum of Man returned much of what has become known as the Potlatch Collection, now displayed in the U'Mista Cultural Centre in Alert Bay and the Kwakiutl Museum in Cape Mudge on Quadra Island. The Royal Ontario Museum turned over its artifacts in 1988, while the National Museum of the American Indian began its repatriation process by surrendering nine items in 1994.

Only the British Museum, holder of that single transformation mask – a crest that opens up to reveal a human head — balked. In a 1996 letter to the U'Mista Cultural Society, the London institution turned down a request to return the object, citing the British Museum Act of 1963, which specifically prohibits it from giving up its artifacts. The British Museum is no more anxious to give up the mask today than it was in 1996. The museum's director says his duty is clear. "My job is to preserve the collection we have, not to remove objects," said Dr. Robert Anderson in a telephone interview from London last week. "My job is also to arrange for the presentation of world cultures to the five million people a year who come here."

And he repeated the convenient truth that the British Museum Act won't let him turn over the mask. "I would in fact be breaking British law."

That doesn't sit well with the U'Mista centre's Andrea Sanborn: "If it's against their law to return it, it's against our law for them to have it." She says there's a paper trail showing the mask should never have been sold in the first place. "That property was supposed to be held by the

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Congratulations

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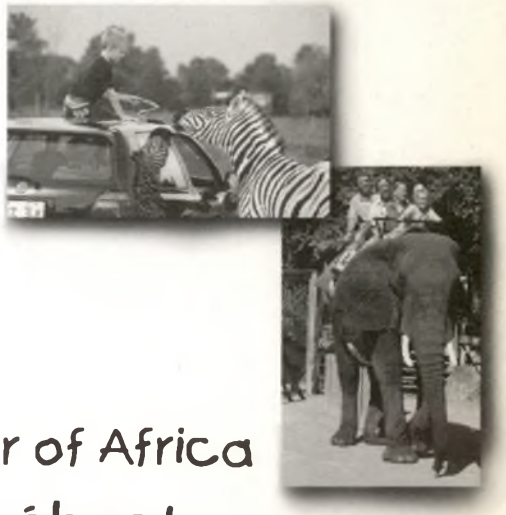
Cree Nation of Eastmain

Good Luck from the Cree Nation of Eastmain

Parc SAFARI 30th anniversary



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Magic moments and souvenirs for a lifetime

Con't from page 7

Canadian government," she said. "Basically, they're in possession of stolen property."

What's in a name?

When the missionaries first went north to the frozen land now called Nunavut, reports the Washington Post, they could not understand why the people they met, the Inuit, had no last names. None of this made sense to the people who came north believing that the Inuit needed to be saved and placed in artificial communities. So the missionaries and government workers set about "correcting" a social system that had been in place for thousands of years.

Government practices required that the Inuit be sorted into a bureaucratic system that would provide some accountability. So, they were first given numbers, to be worn on tags around their necks. Later, they were told to take surnames. And as they were moved into towns, they were discouraged from practicing their religion and culture.

Now, decades after, the Inuit are reclaiming much of what was lost, including their names. Hundreds of Inuit in the new territory of Nunavut are going to court to correct old misspellings and to finally, officially cast off the numbers. For many, it is an act of reclaiming an identity that was nearly wiped out.

"Names are a very important part of Inuit culture. Every name has a definition," said Peter Irniq, the commissioner of Nunavut. "We take back our culture and our names."

Traditional Inuit names reflect all aspects of what is important in Inuit culture: environment, landscape, kinship, animals and birds, spirits.

"People could have a name like Tulugaq, for raven," said Irniq, whose name means son. "A lot of people are named Nauja, for sea gull. A lot of people are named Amaruq, wolf." Others are named after seals or caribou.

In traditional society, the Inuit believed that spirits of the dead continued to live. Newborns were often named after a dead person, and treated as if they possessed the spirit of the one who was gone; they were addressed as "mother" or "father," as the departed person had been. "We name people so that the deceased may live forever," Irniq said. His mother, for instance, named three children after his father.

All of this was confusing to the people who arrived from the south. So in the early 1920s, they decided that each Inuit needed an identity that the government could understand. They passed out numbers, carved on dog tags. Most of the numbers began with the letter E, meaning East. From that day forward, each Inuit would carry what they called an "Eskimo" number.

Akaka Sataa recalled the day government workers appeared in his community and counted the people there. He was the 37th person they pointed to. "When they got to me, they gave me number E7-37," said Sataa, who was born on the land outside the community of Kimmirut 84 years ago.

At the same time, missionaries were establishing churches and the Christian religion in the north. The Inuit were often made to feel guilty for believing in shamanism, people here say; many took Christian first names to show they had put those beliefs behind them.

In the 1970s, the Canadian government officials went to every part of the Arctic to decree that people adopt surnames, which were not part of the Inuit tradition. Project Surname, as it was known, prompted confusion and resentment.

Many of the E numbers were thrown out as people took last names. But the government workers, many of whom did not speak the local language, Inuktitut, often rendered the names in spellings that had little to do with actual pronunciation.

In Inuktitut, there are no sounds for e, b or w, and yet those letters show up in many names as rendered years ago by people from the south. "When I was born, a priest spelled my name Ernick," said Irniq. "I was never proud of Ernik or Erneck," other variations that were used.

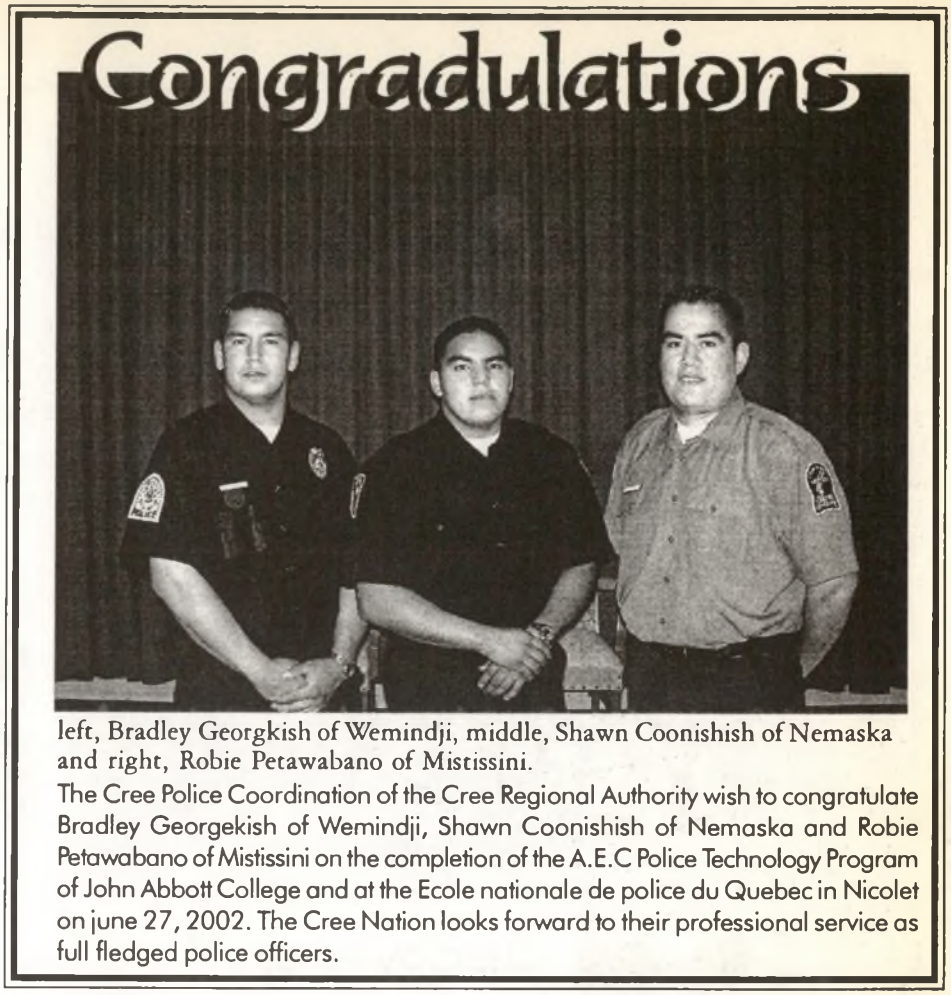
Things began to change with the April 1, 1999, establishment of the Nunavut territory. The Inuit became one of the first indigenous people to retrieve territory based on ancient claims. With it came a sense of renewed pride.

At the Nunavut Court of Justice, names are being changed. About 400 people throughout the territory have done so. The court processes the requests for free, in recognition that the government shouldn't exact a fee to correct a problem it created.

Shani Watts, Nunavut Court of Justice administrator, said many of the people coming to the court simply wanted to get rid of E numbers that are still listed on government papers.

People who have Christian names have generally kept them, and there's been no movement to drop surnames. What many people who come to the court want to change is the official spelling of those surnames, to something that sounds right to the Inuit ear.

"The Inuit were degraded," Aariak said. "The missionaries never thought to understand the existing culture."



left, Bradley Georgkish of Wemindji, middle, Shawn Coonishish of Nemaska and right, Robie Petawabano of Mistissini.

The Cree Police Coordination of the Cree Regional Authority wish to congratulate Bradley Georgekish of Wemindji, Shawn Coonishish of Nemaska and Robie Petawabano of Mistissini on the completion of the A.E.C Police Technology Program of John Abbott College and at the Ecole nationale de police du Quebec in Nicolet on june 27, 2002. The Cree Nation looks forward to their professional service as full fledged police officers.

Echos Of a Proud Nation 2002

-Will Nicholls-

I love pow-wows and "Echos of a Proud Nation," currently in it's eleventh year, is the best in Quebec. Over 10,000 people attended this year's Kahnawake pow-wow beside the St. Lawrence River. The site is beautiful and it feels strange that just over the river is the bustling city of Montreal. As you come over the bridge you are entering an area where at best it can be described as a wilderness park. It is a testament to Kahnawake that they have kept a place this nice for so long and make such a good use out of it. The pow-wow is designed to do many things for the community. It brings in much needed money and it introduces non-Natives to the Mohawk culture.

The best time to go to a Pow Wow is around 3 p.m. on Saturday, and plan to stay late. I arrived by 2:30 p.m. so as to beat the crowd but it seems everyone else had the same p[lan. The idea behind arriving at around 3 is that by then, the competition will be in full swing and you will see the best dancers. There is a supper break in the late afternoon/early evening which will give you time to shop at the vendor booths circling the arena. You will also get to see the second Grand Entry, which is usually shortly after the break, and which signals the beginning of the night session. Unfortunately, this year the second Grand Entry was rained out. This is always a problem for pow-wows that are outdoors.

Of course my first stop was to look at the food vendors. There were over 28 on the grounds selling everything from traditional corn soup to venison sausages, buffalo and caribou burgers, Mi'kmaq lobster, salmon and wild rice dishes. It was like a dream come true as I wandered around with my strawberry drink (as good as the homemade lemonade) sampling different tastes. My friend Tony pigged out on an Indian Taco dish. Just for the food the pow wow was a success in my eyes... er belly. A word to the wise, though; food and drink is sometimes expensive but you can bring your own in.

I spoke to some of the vendors (there were 101) and they said they were pleased with sales. In some places I couldn't even get close to ssee what was on offer, the crowd was so thick.

Most pow wows are held in the country away from the conveniences we all take for granted. Many of the Pow Wow grounds are dry, which means what it says: there is no water. These tips will help you to get the most pleasure from your experience. These are some of the things I have learned from just being there.

1. If you're in a hurry, don't go. When you enter the grounds you're on "Indian time." Forget clocks, time and schedules. Be in the moment in every sense of the word. Nothing but nothing starts on time.

2. Take water, water and more water; some to drink yourself, some to share with someone who may not have any, and some to keep yourself cool. Take a washcloth in a container with a small amount of water to keep it wet so you can wipe your hands and face. Don't get overheated. Nobody likes a ride home or to the hospital in an ambulance. It just ruins the day and this is an unnecessary risk to take.

3. Wear loose, comfortable clothing that does not bind. Be conservative. A pow wow is really not the appropriate place to wear your skimpiest mini-skirt, or the shortest shorts you own, or your scanty bikini top. However if you must, have an escort; I'm available and can be reached at the Nation office.

4. Remember that you're going to be walking on dusty, uneven ground. You're also going to be weaving your way through crowds of people. Wear comfortable walking shoes or sneakers that give your feet some support, and that will protect your toes

if you're stepped on.

5. Be sure your children are dressed the same way. Cute sunsuits lead to terrible sunburns, and little sandals invite bruised toes, twisted ankles and rock bruises. Take a hat to protect their head and face when the sun gets high. If your child is a toddler or younger, take the stroller. Be sure children know where the announcer's booth is. If you should get separated, tell them to go to the announcer and ask him to call you over the loudspeaker system. Don't panic — you just can't see them and pow-wows are generally very safe places.

6. Take folding beach chairs to sit on and, if you have an umbrella you can attach to the chair, wonderful. There is little to no natural shade around the arena, and you will welcome that umbrella. Stake out your spot outside the hay bales or arena markers and plant your chair. Be aware of the reserved areas. Don't be rude and sit in someone else's chair, or in a spot that is marked with someone else's belongings.

7. Take a hat for yourself, and sunscreen for everyone. There is often little shelter, and the sun can be merciless. The temperatures can get extreme. Now, don't wimp out. Look at what the dancers are wearing, and the heat they're dancing in. They don't have light summer regalia and buckskin is damn hot. I admire the dancers for their endurance.

8. Take toilet paper. Yes, that's right and I'm serious. There are portable toilets on the grounds, but if there is a large crowd, the toilet paper won't last long. Find the portables early so that, when the need arises, you'll know where they are. If the crowd is a large one, you know there'll be lines. Be sure you give yourself enough time to make it. I wish I had remembered this one as I had to search through a few portapotties to find one with paper this year. If you've forgotten and can't find any then steal some from a food vendor. It may be scratchy but it's better than leaves.

9. Depending on the place and time of year take sweaters for everyone, and bring a flashlight. Once the sun goes down, it gets cool and, after the heat of the day, it's easy to catch a chill. Just be properly prepared. It also gets very dark because most of the light comes from portable lighting in the immediate vicinity of the arena and the vendor booths. A good flashlight will keep you from stepping in holes, or tripping, or otherwise stumbling around.

10. If you're on a special diet, or will only eat a particular kind

of food, take it with you. There are food vendors who sell a variety of food which is cooked fresh on the spot. This is the place to try an Indian Taco, or Indian Fry Bread, or any of the other Native foods offered. It is all wonderful, but may not fit into a special diet. A cooler with your own food and soft drinks will ease your mind and pocketbook.

11. If you take your pet, be sure it stays on a leash or, if you take a bird, tether it. Many vendors and Pow Wow participants travel with large dogs, some of them wolf hybrids, both for their personal safety and to protect the many valuable things they carry. You don't want your pet involved in a confrontation. Also, if you take your pet, be considerate of others and take your pooper scooper as well to clean up any messes it may make.

12. Some pow wows have camp grounds, space for RV and trailer hook-ups, and cooking pits. This is the perfect opportunity to take your motor home or camper or any other type of RV on wheels. The promotional flyers usually mention whether or not camping is permitted. If they don't, call the number given and ask. It is common for tents to be pitched around the grounds, but the earth may not be solid enough for a motor home. Don't assume — ask before you go.

13. If you plan to stay overnight in a motel, be wise and plan ahead. The nearest town may be miles away, and their accommodations may be very limited. Rooms will be scarce because of people coming into the area for the event, both participants and visitors. If you are not familiar with the surroundings, call the nearest chamber of commerce, or get yourself a motel directory, and find out for sure what's available.

Pow Wow
by John Berry

We come together,
the peoples.
traveling miles
of gravel and two lane blacktop.

Heading down highways
and interstates,
Music playing,
laughter, as miles fly by.

Because the drum,
will sound,
The gourd clan will dance,
and the people will enter the circle

The dancers drive as they prepare,
in their minds' eyes,
Seeing the steps,
leaps, and whirls.

Food is cooked,
ready for the feasting.
The families
arrive with appetite:

appetite for dinner,
and dance.
Dancers, or not, the real feast
is in the eyes and touch of friends.

Drummers begin
to beat in harmony,
like the beating
of the people's hearts.

The colours lead
while the veterans guard.
Prayers bless all;
grand entry begins.

Rainbow colours
in the grass dancers' ribbons.
Earth colors
in the buckskins.

Time is now;
earth and sky are here.
Pow wow time,
blessed again.

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Nothing!

LES MINES **INMET**

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Troilus Division

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The Troilus Division is presently searching a NURSE (Human Resources) to join their young and dynamic management team. The Troilus Division is a gold and copper open pit mine with a mill capacity that has been upgraded to 15,000 tpd. The mine site is located at 175 km north of Chibougamau by way of the "Route du Nord". The selected candidate will work on a 7-7 schedule (7 days of work, 7 days off) and will be lodged at the site's first quality camp.

Required qualifications :

Possess a college degree in health care or the equivalent. Be member of l'Ordre des Infirmiers et des infirmières du Québec. Posess three to five (3 to 5) years of pertinent experience in emergency, intensive care or in a people's dispensary in a distant region. Possess good aptitudes in interpersonal relations and confidentiality all the time. Have a very good knowledge of French and English (spoken and written). Have good judgment, autonomy and availability. Possess good computer knowledge (word, excel). Hold a valid driver's licence. Have experience in a multicultural environment is an asset.

Main responsibilities :

- Give health quality care to the sick and injured persons on the site (24 hours a day);
- Organize different health preventive programs or activities;
- Manage the clinic : use of equipment (maintenance) and renewal of first aid material and drugs;
- Insure the follow-up of sick and injured absences;
- Be implicated in the prevention of work injuries by working closely with the preventive team;
- Follow the new tendencies for the medical treatments avalaible (training, medical litterature);
- Work in collaboration with the Safety and Health Coordinator for subjects related to Safety and Health;
- Promote the safety and health in the entreprise ;
- Provide confidentiality for the employee's health files ;
- Apply the safety and health policy of the company ;
- Perform any other related duties.

Particularities and remuneration

Inmet Mining Corporation offers a competitive salary. These positions are addressed to men and women. Inmet Mining Corporation encourages the hiring of Crees and thanks all applicants for their interest, but advises that only those selected for an interview will be contacted.

Those interested are to send their Curriculum vitae, not later than **August 9, 2002** to :

Human Resources Department
Inmet Mining Corporation
Troilus Division
P.O. Box 8700 Chibougamau (Québec) G8P 3A9

Fax : (514) 521-8376 / (418) 748-3033
E-mail : troilus.rh@inmetmining.com

Fire in the Sky, Smoke on the Water... in Boston

-Will Nicholls-

Toronto's smog was hidden by the smoke from forest fires in the James Bay region as were the skylines of New York, Montreal, Boston and a host of other southern communities.
Nemaska evacuated its population except for a few brave souls who stayed behind to try to protect their town. Using bulldozers and earthmovers they created a firebreak they hoped would hold back the raging fires. One family evacuated to another community only to be driven out again by smoke.
Robert Lemay of Société de prévention des forêts contre le feu (SOPFEU) said that Nemaska is out of danger for now. Lemay said the fires will probably continue for about two more weeks depending on the rain. "A lot of rain this week would be good for us," he said. He added that there was currently no need for more manpower to fight the fires.
At the time of printing 8,000 hectares of forests have been burnt.

Just outside of Nemaska

Synopsis on the forest fires

Sourced from the Quebec Forestry Protection Services website

Danger of forest fires

Sainte-Foy, July 2nd, noon – The long weekend left us with 27 forest fires, 4 of them were caused by humans and the others by lightning. The scorching weather will certainly light more fires in the next days and preventive measures might be put in effect (interdiction of open fires in forest and diminishing the hours of forest work by the industry). The SOPFEU (Société de prévention des forêts contre le feu) has 155 meterological stations in Quebec monitoring the danger of forest fires. Each year, 70 per cent of forest fires are man caused and only 30 per cent are from mother nature. Please if you make an open or cooking fire choose an open area. Have water near by and put it out really well. If you smoke, take a moment and put your butt out really well.

Forest Fires, lighting strikes

Sainte-Foy, July 3rd, 1pm – Meteorological conditions of the last days prepared the critical situation that is now raging in the northern region. Since July 1, 58 fires have been started by thunder storms and more fires are feared to start in the next days. Right now SOPFEU is fighting 45 fires with 10 of them classified as out of control. Those are in Manic V area, near Nottaway River and also north of Lac St-Jean. In the James Bay area lots of fires are raging, the most troubling one is near Nemaska threatening the community and the Hydro installations and also the high voltage lines.

SOPFEU suggested to the forest industry to stop all work in the forest. And for the pubic to please verify the measures before heading into the woods.

Quebec forest fires: persistent smoke

Sainte-Foy, July 6th, 11h30am – We are fighting right now 50 forest fires, most of them are in Lake Mistissini and River Peribonka and in James Bay. Smoke is travelling as far south as Montreal and Quebec City. It is strictly forbidden to travel in the forest north of Chibougamau and Chutes-des-Passes, and south of James Bay territory.

Major fires in the region: an overflow of calls to SOPFEU

Roberval, Sunday July 7th – Fighting major fires in the Lake Mistissini area, the SOPFEU is advising that anyone who wants to get into the forest during the next few days should be advised that preventive measures to limit the start of new fires are in effect right now. Even if the temperature has dropped since last week, the danger of fire is extreme in Lac St-Jean area. Local showers have not given enough water yet. It is still forbidden to have open fires in the forest. It is still forbidden to walk in the forest in the northern region of Lac St-Jean. Maps of road blocks and information center is available on the web site of SOPFEU (www.sopfeu.qc.ca) – good site to visit anytime for info on fire situation in Quebec. The population should not be alarmed by the smell of smoke, it is simply travelling smoke.

Forest fires: uplifting situation

Thursday, July 11th 2002, 10am. – Some precipitation's and colder weather helped a lot the operations at Camp Daniel, where the command centre is located. If the meteorological conditions stay the same, the position might be consolidated, but right now any loss of control cannot be put aside since the fires are over such a huge territory. The situation is better now, even though we still have 21 fires raging. The level of the blaze is from high to extreme. The new fires are quickly contained to small areas. In the James Bay area, people who had been evacuated have regained their homes.

Red sun, smoky skies on Sunday July 7th,

-Douglas Jack-

We all witnessed the exceptionally rare event of winds channeling smoke in a band from the northern fires to cover the skies of Montreal. Since I was part of solidarity with James Bay First Nations in 1968, I remember the fires were predicted at that time by ecologists.

It is well-established in the science of meteorology that changes in landscape such as dams and clearcutting of forests have a profound effect on weather generation and in particular precipitation. This change has had a direct effect in diminishing precipitation in the north and as a result contributing to the fires that have been burning out of control for weeks. Those who are familiar with the north will realize that across Canada northern forests are burning at an alarming rate. I worked in forestry, reforestation (planted 100,000 trees) and pulp and paper in British Columbia in the 1970s. What science is slowly coming to realize is that forests will naturally control fires such as those set by lightning if the climate ecology is healthy (i.e., not changed). This is in contradiction to the often-repeated industry mantra that; forests burn out of control naturally and therefore need to be clear-cut or harvested regularly.

Forests convert solar energy into plant matter and recycle water at a rate of 95 to 98 per cent. This absorption and hydrocycle creates the cool and moist conditions we experience during forest walks. Absorption also creates cool spots over geographic distances which attract (actually creating) the warm-moist winds that come from the seas and oceans where the sun is only partially absorbed.

When forests are cut, in particular the tall dark trees of the valley bottoms as in James Bay and northern Quebec and these valleys are flooded, partially bare or bare (as happens in dammed areas most of the year), then the solar energy is not absorbed and 95 per cent is reflected back into the atmosphere. The result is that winds blow from the continent to the sea and thus do not replenish the water cycle.

In a healthy eco-system, water itself is absorbed 60 per cent through leaf surface contact by the tree with humid air (winds) and only 40 per cent through precipitation (rain or snow). I myself have seen the phenomena of rain falling from this contact only under trees with blue skies above. Thus the forest themselves generate and receive significant water transfer by their design. This is an example of GAIA the living earth or life itself as a pro-generator.

The living forests themselves will give up to 10 times the harvest of edible seeds, building material and other matter if we apply the traditional harvesting knowledge of the "savage" (Latin for "Person of the forest").

Studies by the United Nations Environmental and Scientific Organisation (UNESCO) since the 1960s have confirmed that North Africa was a rich jungle and pioneered this scientific understanding of living physics. This productive jungle which had been harvested sustainably for tens of thousands of years by indigenous peoples, was cut. The indigenous people were displaced or killed by Egyptian, Phoenician, Semite and Roman armies and civilized 'field crop' economies. The result is the Sahara and Sahel deserts among many others worldwide and the vastly lowered ecological productivity that all peoples of the world are experiencing today.

When forests are stranded as by hydro development, the result is impaired capacity for rainfall and moisture attraction and thus the forest fires of today. Considering plans for even more hydro flooding, it is time for First Nations, the Quebec government and other stakeholders to involve all factors of science in the calculation.

The Cree and other indigenous peoples of the north should be in touch with this meteorological information, supported in elaboration of traditional knowledge and as well be completely compensated by southern material and energy users. Their knowledge can be vastly more productive than southern pseudo-science. We now understand that the mechanically based industries of the "West" do not have the real productivity to cover their actual costs, but there is hope in a synthesis of traditional life-based knowledge, information and mainstream science. Geographic Information Systems (Computerized mapping) have a key role to play in uniting diverse fields of science into a calculable whole for this developing understanding. This geo-graphic approach is traditional to many indigenous societies.

Eco-Montreal Tiohtiake green mapping (www.eco-montreal.mcgill.ca) is in its ninth year of mapping ecology in the greater Montreal region. These past two years we have been working with elders in Kahnawake and Kanesatake to map Kanien'kehaka placenames and village sites with Geographic Information Systems technology. Several reports are available. We have an application in with Youth Service Canada to employ Kahnawake youth in continuing to map the knowledge of elders.

Would you like to be involved in creating diverse holistic, indigenous and cultural approaches to biosphere regeneration?

Contact Douglas Jack, Coordinator eco-montreal@mcgill.ca (514) 364-0599 Indigenous Elemental Design

One of the Cree camps ravaged by the Fire

WILL ON THE GRILL

by Will Nicholls

If I say I'm eating healthy then the immediate vision some people seem to get is of some poor S.O.B. sitting down and eating the most horrendous food you can imagine. I blame this on doctors and parents. That's right, you read correctly. How many of us remember having to swallow that teaspoon of cod liver oil or that awful tasting Buckley's cough syrup and being told it was good for you. As a result some of us tended to associate anything healthy with something that tastes yucky and to be avoided wherever possible. To be fair if it tasted good we'd probably take it at the drop of a hat and become cough syrup addicts or something. All meandering aside, we could clarify to kids that while this might taste bad not everything that is healthy tastes bad.

I did a weekend of healthy eating and not only did I feel better but my taste buds thanked me. I started off with nothing but real fruit juices and water for the weekend. On Saturday one of my meals included a healthy serving of liver. I like using liver to replenish my iron rather than the pills. I go natural as much as possible. My meals included veggies like carrots and broccoli for their vitamin content. On Sunday it was mostly fruit raspberries, blackberries, strawberries, blueberries, pineapple and mango) with a salad (avocado, scallops, broccoli, carrots, red peppers and walnuts with a homemade Dijon balsamic vinaigrette dressing). On Monday I practically bounced into work and people commented on how healthy I looked.

Will's Chicken Liver with Wild Rice

I can already hear the teasing from this recipe. One of my friends was snickering when I told him the recipe over the phone. I figure if it takes you a laugh to eat right, so be it. There are actually only two ways I really enjoy eating liver (this is not counting moose or caribou liver, but we're not allowed those these days because livers concentrate toxins absorbed from a polluted environment) and this is one of them. It also answers the age-old question of what to do with the celery tops. I just tossed them in one day with the rest of the stuff and *voila!* a new taste experience.

1 cup wild rice (washed)
3 cups water
1/ 2 teaspoon salt
pinch of thyme
1/ 2 bay leaf
6 sprigs parsley chopped
2 sprigs or so celery leaves chopped
1/ 2 cup butter or margarine
1 medium onion
1 pound chicken livers
Parmesan cheese

1. Boil water in a pot and then take all ingredients except butter, onion, cheese and livers and toss in and mix.

2. Reduce heat and simmer for 50-60 minutes stirring every now and then.

3. In a frying pan, using half of the butter, sauté the onions until they are a light brown and then add the chicken livers.

4. Brown the livers all over and cook for a further five minutes.

5. Toss the contents of the frying pan into the pot of wild rice and mix.

6. Take remaining butter and butter up a casserole dish. Put everything into it and sprinkle with grated parmesan cheese

Will's Carrot Delight

Almost anyone will tell you I can go through a five-pound bag like nothing. What can I say is that they are healthy for you and have an anti-cancer property. The old wives' tale that they'll help you see better is only partially true. Carrots will help you see better in the dark. Don't eat too many though or you can turn a carroty colour. I can attest to the truth of this. Anyhow there's supposed to be a recipe with this. I discovered this one while trying to spice up another recipe and then going overboard so to speak. I was doing a fish thing and had the half lemon left over and the paprika was one hand and this little baby this was born. It turned out quite nice.

2 or more cups carrots
3 tablespoons butter or margarine
1/ 2 teaspoon paprika
1 /2 lemon
2 tablespoons sugar (I use brown though others have used white)

1. Cut carrots into long strips and toss into a pot of boiling water.

2. When the carrots are tender, drain.

3. Throw rest of the ingredients into a frying pan and when they are mixed add carrots. Sauté them for ten minutes and they're ready.

Sage and Onion Bannock

This recipe is from the Cooking with the Wolfman show on APTN. The Wolfman is David Wolfman and he is in his third television season. Is he a good cook? Well, in 1992, David captained the first Aboriginal team to compete in the IKAHOGA Culinary Olympics, winning seven gold medals for Canada. His website is: www.cookingwiththewolfman.com and features weekly mouth-watering recipes.

4 cups flour
1 cup vegetable shortening
1 tbsp baking powder
1 tsp salt
1 1/4 cups warm water
1 tsp sage
1 tbsp chopped onion

1. Preheat oven to 350 degrees F.

2. Carefully mix all ingredients and form into a ball.

3. Dust with flour, form into portions and bake at 350 degrees F for 15 to 18 minutes.

Balsamic Vinaigrette

This is a simple and tasty to make-at-home salad dressing and not only is this good on salad, but you can marinate broccoli-slaw in it and comes out tasting better and healthier than mayonnaise slaw.

1/3 cup balsamic vinegar
2/3 cup extra virgin olive oil
1-2 teaspoon Dijon mustard
Dash of sugar (yes, you may use fruit sugar)
Salt and pepper, to taste

1. Combine all ingredients in a jar and shake. Toss on salad or coleslaw or on a cold pasta salad.

Con't on page 20

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Cree School Board
Commission scolaire Crie

2002 HIGH SCHOOL GRADUATES

Badabin School ~ Whapmagoostui graduated July 26th, 2002

• Martin, Christopher • Kawapit, Robert • Rupert, Sheila • Gilpin, William • Mamianskum, Terry • George, Buckley

James Bay Eeyou School ~ Chisasibi graduated July 26th, 2002

• Neacappo, Patricia • Rupert, Sarah • Benjamin, Winnie • Bobbish, Derek • Fireman, Sarah • Fireman, Robert C. • Deborah Rupert • Dowling, Jessica

Maquatua Eeyou School ~ Wemindji graduated July 26th, 2002

• Asquabaneskum, Brigitte • Biron, Christina* • Georgekish, Justin • Hughboy, Glenda • Linklater, Sherilyn • Mark, Trudy • Matches, Ashley

Wabannutao School ~ Eastmain graduated July 26th, 2002

• Cheezo, Marilyn*

Winnibekuu School ~ Waskaganish graduated July 26th, 2002
English Sector

• Bear, Jordan • Black, Kurtis • Blackned, Tracy • Blueboy, Clayton • Diamond, Jonathan • Erless, David • Erless, Keith • Moses, Alexander • Salt, Miranda • Stevens, Thomas • Weistche, Barny • Weistche, Ryan • Wiechold, Billy Lawrence

French Sector

• Blueboy, Annette • Diamond, Mary • Erless, Greg • Hester, George Michael • Jacob, Jamie*

Luke Mettaweskum School ~ Nemaska graduated July 28th, 2002
English Sector

• Jolly, Albert • Tanoush, Evelyn* • Wapachee, Adrian • Wapachee, Simeon

French Sector

• Meskino, Sheena • Mettaweskum, Natalie

Willie J. Happyjack Memorial School ~ Waswanipi graduated August 9th, 2002
English Sector

• Blacksmith-Polson, Bruno • Cooper, Cynthia • Cooper, Jonathan • Ottereyes-Eagle, Patrick • Saganash, Nathan

French Sector

• Blacksmith-Kitchen, Joy • Cooper, Anthony • Gull, Calvin • Happyjack, Sophia • Icebound, Hillary • Longchap, Victor Paul • Otter, Christelle • Trapper, Theresa*

***Commissioners' Award of Excellence**

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Cree School Board
Commission scolaire Crie

2002 HIGH SCHOOL GRADUATES

Voyageur Memorial School ~ Mistissini graduated August 9th, 2002

English Sector	French Sector
• Matoush, Rosanna*	• Gunner, Helen

CONTINUING EDUCATION

Secondary Five ~ Mistissini graduated April 17, 2002

• Mianscum, Charlene • Meskino, Frances • Wapachee, Valerie • Blacksmith, Laurie V.

Commissioners' Award of Excellence

Rosanna Matoush	Voyageur Memorial School	Mistissini
Patricia Neacappo	James Bay Eeyou School	Chisasibi
Marilyn Cheezo	Wabannutao Eeyou School	Eastmain
Christina Biron	Maquatau Eeyou School	Wemindji
Theresa Trapper	W.J.Happjack Memorial School	Waswanipi
Jamie Jacob	Wiinibekuu Eeyou School	Waskaganish
Sheila Rupert	Badabin Eeyou School	Whapmagoostui
Evelyn Tanoush	Luke Mettaweskum Memorial School	Nemaska

7th Friendship Golf Tournament

Friday, August 23rd 2002
Chibougamau/Chapais Golf Club

9 holes with supper
& evening entertainment
Trips & prizes to win

Pre-registration deadline: August 16th 2002
Fee: $85.00
After this date $95.00
Meal & evening entertainment only, $50.00

Payable to: Cree Indian Centre of Chibougamau
95 Jaculet Chibougamau,
QC G8P 2G1

Information:
Louise Wapachee / Suzanne Kitchen
Tel.: 748-7667 Fax: 748-6954
Rob Imrie Tel.: 745-2099

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Registration (beginning August 12th, ending August 16th, 2002) will be held from 1h00 PM to 430h PM at the CRA conference room, or 5h00 PM to 9h00 PM at the high school (gym entrance).

You will need to bring with you; your latest transcripts (record of marks), BIRTH CERTIFICATE AND SOCIAL INSURANCE NUMBER.

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For further details: Contact Philip Kropveld
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August 2002
Adult Education Services Nemaska

con't from page 17

Cinnamon Apple Jelly

This is one that all diabetic people can feel safe using. It is from the Canadian Diabetes Association. It is a great place to go to find recipes for people with diabetes.

1 teaspoon unflavored gelatin
1 2/3 cups unsweetened apple juice
2 teaspoons lemon juice
1 cinnamon stick 1 inch long
1 drop each yellow and red food coloring
Artificial sweetener equivalent to 4 tsp sugar

1. Soften gelatin in 1/4 cup apple juice.
2. Combine remaining apple juice, lemon juice, cinnamon stick and food coloring, if desired, in a saucepan. Boil about 7 minutes to reduce by 1/3.
3. Remove from heat. Stir in sweetener and softened gelatin until it dissolves.
4. Discard cinnamon stick.
5. Pour into a sterilized jar. Cover tightly. Store in refrigerator.

Toucher Uppers

These tips are something you can do to spice up a regular meal.

Chopped walnuts, pecans or roasted almond are a great addition to cream of chicken or celery soup.

Chop up and add raw celery, green peppers or scallops to almost any soup just before serving. It gives it a crispy feel and added taste.

Toss in some sesame seeds or almonds into the next stir fry.

A few health tips

Remember when I talked about vile-tasting medicine and how you can traumatize your child into thinking healthy leaves a bad taste in your mouth? You can put an ice cube on the tongue for a moment. This will paralyze the taste buds temporarily. Follow-up the medicine with toothpaste.

Another ice cube trick is when you want to remove a splinter and the person is being sensitive about it. Put the ice cube on the area, being careful not to push in the splinter, and this will desensitize the area for a few moments. Work fast but carefully with the tweezers.

If you burn yourself, take vanilla and apply it to the burn. It will alleviate the pain. Another way is to make a paste of baking soda and water and put it on the burn. If it is a bad burn see the doctor as soon as possible.

A piece of onion to a bee sting will stop the pain and swelling. Note: this does not apply to people who are allergic to bee stings. Get them to the clinic or hospital.

Your sick child is having problems eating? Try feeding him or her from a muffin tin. A small amount of food (of different types) in each cup will allow them to have an eight course meal and will be easier for them to eat than a large helping of three items.

If someone in the family is sick and can't sit up easily, they'll have an easier time drinking from a teapot spout.

Use a Gravol suppository if your kid is having a problem holding food or liquids down.

Canada's Food Guide recommends five to ten servings of fruits and vegetables every day. Enjoy a variety!

Conseil Cri de la santé et des services sociaux de la Baie James
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Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay (CBHSSJB) is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. The CBHSSJB is seeking applications for:

TRAINING AGENT/
Diabetes program
Position No. DIA-01-0

The holder of this position is responsible for organizing and participating in General Training Sessions to all Health Care Providers. Responsible for training of new personnel. Also responsible for updating teaching material, manuals and management guidelines. Works with Diabetes program Coordinator. Develop training and education program for CHE's and nutritionists to treat high-risk population. Reports to Diabetes Program Coordinator. In his/her line of duties, applies policies and procedures of the Board of Directors of CBHSSJB.

REQUIRED EDUCATION & EXPERIENCE

- Bachelor of Social or Health Science in Nutrition or Dietetics or Nursing
- Experience in development of training and education programs
- Knowledge of Cree culture and values an asset
- Bilingual (English-French), Cree an asset
- A minimum of 3 years or relevant experience

ADVANTAGES INCLUDE:

- Annual salary between 33,266$ and 61,250$ depending on your work experience
- Yearly isolation and remoteness premium between $6,640. to $10,622.
- Three(3) or four(4) annual sorties
- Four(4) weeks vacations, annually
- Thirteen(13) statutory holidays

The CBHSSJB pays the storage cost of your personal effects, moving expenses and provides housing. Send your application and resume before August 9th, 2002 to:

Dolores Audet-Washipabano, Recruiting Agent
Cree Board of Health and Social Services of James Bay
P.O. Box 250
Chisasibi, Quebec J0M 1E0

E-mail:daudet@ssss.gouv.qc.ca

LES MINES
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Inmet Mining Corporation
Troilus Division

JOB OFFER # 193
WAREHOUSE CLERK (Purchasing)

The Troilus Division is presently searching a WAREHOUSE CLERK (Purchasing) to join their young and dynamic management team. The Troilus Division is a gold and copper open pit mine with a mill capacity that has been upgraded to 15,000 tpd. The mine site is located at 175 km north of Chibougamau by way of the "Route du Nord". The selected candidate will work on a 7/7 schedule (7 days of work, 7 days off) and will be lodged at the site's first quality camp.

Required qualifications :

Possess a secondary degree or the equivalent. Possess two (2) to three (3) years of experience in a mining warehouse or the equivalent. Work on a 7/7 work schedule. Hold a valid driver's permit. Possess a good knowledge of Windows environment. Have a good customer service approach (courtesy, initiative, smartness) is a major asset. Have a good knowledge of French and English (spoken and written). Have experience in a multicultural environment is an asset.

Main responsibilities :

- Coordinate and deliver material and pieces required from the departments and deposit points all over the mine site with the service truck available to do so. (advise the interested persons if needed);
- Handle and stock the merchandise received, including the hazardous material (ex : propane, acetylene, other gaz) with a lift;
- Must work in and out of the warehouse;
- Make a stocklist of the different fuels and forward reports to the persons concerned;
- Welcome the carriers and unload their merchandise;
- Receive, verify, open, label and place on shelf the warehouse products with the computer system;
- Replace the team leader on request;
- Lat out the warehouse areas in a functional and safe manner.
- Perform any other related duties.

Particularities and remuneration

Inmet Mining Corporation offers a competitive salary. These positions are addressed to men and women. Inmet Mining Corporation encourages the hiring of Crees and thanks all applicants for their interest, but advises that only those selected for an interview will be contacted.

Those interested are to send their Curriculum vitae, not later than **August 16, 2002** to :

Human Resources Department
Inmet Mining Corporation
Troilus Division
P.O. Box 8700 Chibougamau (Québec) G8P 3A9

Fax : (514) 521-8376 / (418) 748-3033
E-mail : troilus.rh@inmetmining.com

Memories of another time

Xavier Kataquapit

Most First Nation elders I know like to be out on the land. They have followed a very traditional lifestyle from early on in their lives. It has been difficult for many elders to adjust to a different pace of life in our modern First Nation communities. I have talked to several of my older relatives and other Attawapiskat elders who have told me that they miss living on the land and being closer to a natural environment where life is less stressful and more meaningful.

In many remote northern First Nations like my home community of Attawapiskat on the James Bay coast it has only been in the past 40 to 50 years that our people were introduced to a modern way of life in an established community. Before this people did not live in one spot but were more nomadic. This change in lifestyle brought many benefits and conveniences that have made life easier in some ways. For many this new modern lifestyle did make life better. I have heard numerous stories from the past of hardship and difficulty for my people. Proper shelter was difficult to establish in cold weather and food was sometimes hard to find during periods when the number of animals and birds declined. Many elders tell me that many of the changes and improvements that came to them when they moved into the community were welcomed because these conveniences made life easier and more comfortable. However, it also meant that their traditional life on the land would change forever.

My parents, Marius and Susan, left home this spring for a few weeks or so with my brothers and sisters to stay at a family camp site for the goose hunt on Akamiski Island. I was happy to hear that my grandmother Louise Paulmartin was also making the trip back to the land. They traveled by snowmobile over wet and slushy conditions to reach the hunting camp where they would stay for a few weeks to hunt geese. They returned after spring break up. Both my parents are getting older and my grandmother is not as active as she was a few years ago. After all she is in her 80s. I worry about their ability to continue travelling and living out on the land but they tell me that they find it more comfortable and restful outside the community. I know how much it means to them.

My parents and grandmother lived a very traditional lifestyle for most of their early lives. My mom and grandmother lived with their family 100 kilometres north of Attawapiskat on the Nawashi River on the James Bay coast. Their family had hunted and lived in this area for many generations. In the mid 1960s they decided to move to Attawapiskat and live in the community on a permanent basis. Dad's family was historically located along the Attawapiskat River. The Kataquapits adapted over the years to being in Attawapiskat.

A while ago I called home to talk to my sister Jackie who had just come back after a short stay with everyone out on Akamiski. She told me how much our grandmother had enjoyed her time on the land. My parents and grandmother were living comfortably in a small, fully insulated house on the pebbled south shore of Akamiski Island. Dad and the men spent their days hunting geese near the camp and my grandmother helped mom with the cooking and light chores around the house. The grandchildren also experienced the goose hunt. My sister mentioned that the most enjoyable time of the day for our grandmother was taking a short walk in the woods to collect a pot full of snow from the remaining patches of the white stuff to make tea. I am sure these spring days out in the bay brought back many happy memories for her. Memories of another time when life was far less complicated.

CREE NATION OF WEMINDJI

NOTICE OF NOMINATIONS AND GENERAL ELECTION FOR THE OFFICES OF CHIEF AND COUNCILLORS OF THE CREE NATION OF WEMINDJI

PUBLIC NOTICE is hereby given that the **General Election** is to be held for the offices of Chief and Councillors of the Cree Nation of Wemindji.

NOMINATIONS OF CANDIDATES for the said offices of Chief and Councillors will take place at a meeting of the electors of the Cree Nation of Wemindji to be held at the Community Hall, in Wemindji, on the **15th day of August, 2002 at 7:00 p.m.**

In case an **Election Poll** becomes necessary, separate ballots for the offices of Chief and Councillors will be held at the Community Hall, in Wemindji, on the **17th day of September, 2002 from 9:00 a.m. to 7:00 p.m.** An **Advance Poll for this General Election** will be held on the **22nd day of August, 2002 from 9:00 a.m. to 7:00 p.m. at the Community Hall.**

The list of electors eligible to vote in this General Election is available for inspection at the Band Office during normal business hours. Any elector may apply to the undersigned to have the Electoral List revised on the grounds that the name of an elector has been incorrectly set out or omitted or that the name of the person not qualified to vote is included therein.

Wemindji, Quebec, this 5th day of July, 2002.

Christina Gilpin,
Returning Officer

Conseil Cri de la santé et des services sociaux de la Baie James
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Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay (CBHSSJB) is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. The CBHSSJB is seeking applications for:

DIABETES NUTRITIONIST
POSITION NO. DIA-01-21

The holder of this position does counselling in clinical diabetes nutrition and high-risk clients. Resource person for community projects in primary prevention of diabetes. Initiate community projects such as grocery tours, weight loss programs, grocery displays. Reports to Diabetes Program Coordinator.

REQUIRED EDUCATION & EXPERIENCE

- Bachelor of Sciences in Nutrition or Dietetics
- Must be a member of the O.P.D.Q. (Ordre professionel des diététistes du Québec)
- Good adaptation capability and willingness to travel to various communities
- Knowledge of Cree culture and values an asset
- Bilingual (English-French), Cree an asset
- A minimum of 3 years or relevant experience

ADVANTAGES INCLUDE:

- Annual salary between $33,266. and $61,250. depending on your work experience
- Yearly isolation and remoteness premium between $6,640. to $10,622.
- Three(3) or four(4) annual sorties
- Four(4) weeks vacations, annually
- Thirteen(13) statutory holidays

The CBHSSJB pays the storage cost of your personal effects, moving expenses and provides housing. Send your application and resume before August 9th, 2002 to:

Dolores Audet-Washipabano, Recruiting Agent
Cree Board of Health and Social Services of James Bay
P.O. Box 250
Chisasibi, Quebec J0M 1E0

E-mail:daudet@ssss.gouv.qc.ca

The Naughty Squaw

Do you have a question that you are too shy to ask your mother? The Naughty Squaw will be your confidant. No topic is too embarrassing. Send your letters by fax to (514) 278-9914 or by e-mail to nation@beesum.ca

Dear Naughty Squaw,
After sex, my boyfriend always flings the used condom across the bedroom towards the garbage. This is fine except for when he misses (about half the time). He seems to forget that he missed and just leaves it there! I don't want to touch it. What should I do?
Grossed Out

Dear Grossed Out,
Right you are to not want to go around picking up condoms full of other people's semen. That stuff could potentially be infected with HIV, the AIDS virus. So tell him to pick it up and toss it directly into the garbage where none of his bodily fluids will be around for someone to step in.

While researching the answer to this question, I came across a very interesting tidbit at www.salon.com:

"[It is a] well-documented observation that HIV is much less likely to be transmitted when semen enters the mouth than the vagina. Physiologically, the mouth and vagina are pretty similar. The main difference is that the mouth contains saliva. Saliva is unique in that it's the only fluid the body produces that's salt-free. The white blood cells that HIV infects contain salt. If you put those cells in salt-free saliva, they burst, and the HIV in them gets destroyed. That's why it's hard to transmit HIV during oral sex. It's not impossible, but it's not easy. "

Use that information as you see fit.

Dear Naughty Squaw,
How can I tell if my boyfriend loves me?
Smitten

I wanted to save this one for the next Valentine's issue, but February is so far away and it's nice to have sweet questions once in a while.

I asked around the office and looked on the good ol' Internet, and here is a nice starter list:

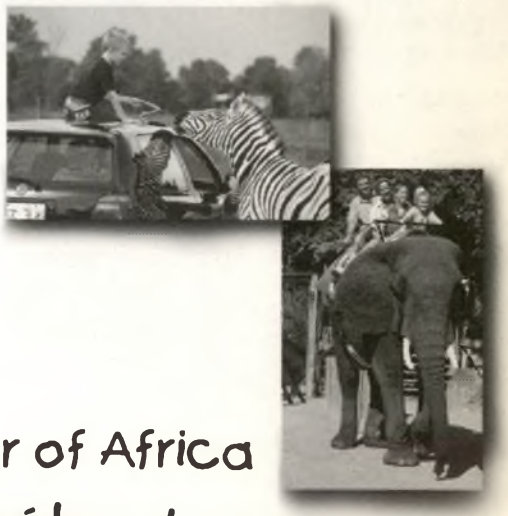
He says "I love you".
She brings me a cold drink without me even having to ask.
He holds my hand while we sleep!
She gives you a backrub. Or a footrub! mmmmm
He makes me a coffee every morning and brings it to me in bed even before I wake up.
She meets me at the bus stop after work.
He makes all the kids' lunches.
She hides little love notes –in my pockets, under my pillow, in my lunch.
He buys me flowers for no reason in particular.
He lets me warm my feet on him but never warms his feet on me.
She offers me the last piece of pie.
He always puts the used condom directly into the trash.

CREE NATION OF
WEMINDJI

The Council and staff of
the Cree nation of Weminji
would like to congratulate
all of this year's graduates
throughout the Cree Nation.

We would also like to take this opportunity to encourage all our young people to continue their education

Parc SAFARI
30th anniversary



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101 – Birthdays

I want to wish Isaac "B" Petaghumskum a Happy Birthday. He'll be 21 years old on August 10th 2002. Don't party too much and do not loose your Soloman. From Whap.

Wishing a Happy Belated Birthday to Leon Asquabaneskim on July 11th 2002. I hope you enjoyed your day! Love Mom.

A birthday wish going out to my good friend Elizabeth Tanoush from Nemaska. Hope u have a wonderful, special day and that everyone treats you right, just for this day..(joke)- July 13th. I wish I could be there to see you blow out those many, many candles.... We have gone through so many changes in our lives over the years, but one thing that remains the same is that we've always been friends. No matter the distance between us, I will always be there for you... Happy Birthday, my friend.. stay cool... from Emma Matt

I would like to wish a Happy Belated Birthday to my one and only Calvin Hester on July 3rd 2002. Thank you for being such a wonderful Daddy to our baby girl. You are sweet, warm and caring and I love you for it! With all my heart, love Laurie Ann.

I would like to wish Happy Birthday to a loving, caring sister, whom I love the most. But not only is she a sister to me, but also like a mother. Her name is Mary-Ann Wapachee Mianscum. Her birthday is on July 23rd 2002. And I would like to wish her and Standly a Happy Anniversary on July 26th. Take good care of your little Angel. And to my brother Philip Henry Wapachee who is in Chisasibi with his family, a Happy Birthday on July 15th. I love you both and take care. I hope to see you soon. From your sister Elizabeth Wapachee Whiskeychan and Bruce (Wask)

On July 11, a bratty boy celebrated his 4th birthday. To my big boy, Christopher- Robin. Happy birthday!! I can really say that time goes by fast. You'll be attending school this year, wow im so happy for you. From good times to bad times my son, i will always love you. No one will ever take my place. Im sorry for all the hurt that i caused u, I love you very much. I really do! Love always mom, Racheal and yr brother Tyreese House.xoxo

I want to wish a belated Happy 18th Birthday to Greta-Marie (eeshgo) Snowboy, on July 16. I wish you the best , lots of love and kisses and many more to come. We love you, mom and dad, Eric, Eddie, Rosalind, Brent, and eeshgosh Marie-Annsh.

We would like to wish a Happy 4th Birthday to Dillon Hester on July 20th 2002. We hope your day will be as special as you are. Happy Birthday! With love, Daddy Calvin and Laurie Ann.

We would to send birthday greetings to 2 girls. Tracey House on July 22,2002 and to Georgina Kitty on July 29, 2002. Happy Birthday Girls!! P.S Don't party too much..From Sherry-ann and Baby Jordan (chisasibi

We would like to wish a Happy Belated Birthday to our Daddy Calvin Hester on July 3rd 2002. We hope you enjoyed your special day. With lots of hugs and kisses! Your baby girl Sequin and Dillon.

Wishing a Happy 4th Birthday to my big brother Dillon on July 20th 2002. Hope you have fun on your special day. With lots of love, hugs and kisses, your baby sister Sequin and buddy Desmond.

Happy 9th Birthday to my son Terrence Dixon on July 24th. A birthday is a day for having fun, so let's celebrate with lots and lots of fun. I still remember the day when you were born, it was one of the greatest gifts of all and the joy has been mine ever since the moment I first held you in my arms. Don't forget son my love will always be with you... and I will cherish you always. You are one "special boy" among all special boys. Love, Mom Lorraine xoxoxoxoxoxo

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CLASSIFIEDS

Happy belated "14th" Birthday to our daughter Sherry-Ann, who celebrated her special day on July 11th. It's so hard to believe how time flies! It seems like yesterday, you were just a tiny baby, now you're 14. Just remember; no matter what age, in our hearts, you'll always be our baby girl. May you always have an angel by your side, watching out for you in all the things you do. We love you and may you have many, many birthdays ahead. Love, Mom and Dad.

Terence Dixon, for your 9th birthday, we are giving you this promise; to love you even more and make you even happier, to make all your days together days to remember always. Grandson, these things can't be bought and yet they're the best gifts of all. Love you very much, Grandma and Grandpa.

To Terence Dixon our lovely nephew. Just would like to wish you a Happy 9th Birthday. Enjoy and make the most of your birthday. As you look ahead to another year, may it be a year of happiness and success. Happy Birthday on July 24th. Love always, Charlotte and Melanie.

Terence Dixon, we would like to wish you a Happy Birthday on July 24th 2002. We would like to tell you we both love and care for you very much. We also wanted to tell you how much we appreciate to see you fishing near the shore of the lake. Take care and Happy Birthday. Love, Great Grand-father and Great Grand-mother.

On July 18, my one and only sister will be celebrating her 19th birthday!! To Charlene, hope u enjoy your special day! Thank u for all the little things that u have done for me and my 2 bratty boys. For always being there to listen, for keeping me company when im alone, and for just being u! I'm blessed to have a sister like u. So happy birthday and many more to come. Love always, yr sister Racheal Blacksmith xox

A very dear friend of mine celebrated her birthday on April 26 and I would like to say "Happy Belated Birthday" and many more to come. You are always there when I need a shoulder to cry on. (too many times, mind you). The years, I have known you, whatever I need someone to talk to, I just pick up the phone and call you, you never once told me that you were too busy to listen, even though I know you always have tons of work to do. You always made the time for me. I will always care for you. You have done so much for me. I thank the Lord for sending you to be my friend. I love my friend and her name is DAISY MOAR.

300 – Personals

I would like to say Hi to someone in O-jay. I think you know who you are. I want to let you know that I miss you. I wish I could see you. I will always love you, no matter what people says. From someone in Waskaganish. Guess who? xoxoxo PS: See you soon.

I would like to say Hi to someone I love in Wemindji. I miss you so much as days and nights go by. I will see you soon. I love you so much. From your chick in Waskaganish. Guess who?

500 – Miscellenious

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